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FOR THE GOSPEL MESSENGER.

A SERMON ON THE OCCASION OF THE LATE FAST.

EZEKIEL xxxiii, 21.—“*The City is smitten.*”

*Brethren*—We left this spot in tears for our Church.\* We return to it in tears for our city. Such is the condition of man, born unto trouble. We left this place in haste—we return to it in haste.† All human arrangements are subject to the control of our divine governor. Most impressively are we taught by the events alluded to, man's dependance upon God, and the instability of all earthly joys, and therefore the wisdom of securing his favor, and of setting our affections on things above. “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or peril, or sword? Nay, in all these things, we are more than conquerors, through Him that hath loved us.” Natural is the deep sorrow of our community. Appropriate is the present solemnity. Scriptural is the obligation to humble ourselves under the mighty hand of God—to weep between the porch and the altar, in memory of our sins—to lift up the heart to God, in confession, supplication, and intercession; and to say “we have sinned—we have done wickedly. To us belongeth confusion of faces as at this day. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood.” Wide-spread indeed is our calamity; one-fifth of our city a desert; five hundred families driven from their homes—the occupation, the means of sustenance to many suspended, or utterly broken up—the patrimonial inheritance, and the accumulation of industry to others, absorbed as in a vortex, and they who cannot dig, and to beg, are ashamed, reduced to destitution—sudden and awful deaths in our very midst. He has no heart who does not sympathize with us, in this day of trouble.

But our loss is not our only, or chief cause for sorrow. The Christian martyr can bear, yea, triumph over every loss, even that of life itself—The felon has the chief aggravation of his punishment in the consciousness of deserving it. But who of us is without sin? Who of us when afflicted, does not realize that he is a sinner? Who, in the day of trouble

\* The “Old Church,” which was burned in Feb. 1835.

† The new edifice, (for St. Philip's congregation,) in an unfinished state, was opened on this occasion, and the “Temporary Church,” loaned to the Methodists, whose Church had been burned.

is not reminded of some offences against God; transgressions or omissions, which he regards his divine governor as rebuking and chastising.

A suffering community must be, (I do not say relatively to, or more than, others, but) in some degree, a guilty ~~community~~. There must be sins, whether we can, or cannot point to them, which have caused the divine chastisements. "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground. As many as I love, saith the Lord, I rebuke and chasten." The visitation shows that he hath a controversy with his people. Repeated visitations show that the sin remaineth—that there is need of more and more of these tokens of the divine displeasure—these calls to reformation—these acts of discipline. And have not our visitations been remarkably many, with short intervals, and of various kinds: an awful pestilence, almost universal pecuniary embarrassment, and three very destructive conflagrations? As individual suffering proves individual sinfulness, so general calamity, general sins. By general sins, are intended those committed by so many that they mark the community—those which public opinion excuses, vindicates, or deems laudable—which the administrators of law, governed by public opinion, connive at, or which law itself, the exponent of the public morals, sanctions, yea, enjoins. Are there not principles and practices tolerated, yea, avowed and common, which cannot harmonize with the spirit of the divine laws, which jar with it, yea violate not only the spirit but the letter of them? It is a duty to search out, and consider with all their circumstances, our sins. The naming *some* of them may have the good effect of stirring up the slumbering conscience. Let me instance the principle, that a man's business is a paramount concern, in direct contradiction to the scriptural principle, that "one thing is needful," and the correspondent conduct of neglecting prayer, and the duties of the Lord's day and house; yea, of grossly violating the rest, and the sanctity of that holy day, when there is a pressure of business, and indeed habitually by the public arrangements for the mail, transportation on rail roads, and travelling generally—the principle that pride is a virtue, if not in the individual, in the nation and the city—contrary to the genius of the Gospel, which is humility; and the example of its divine founder one of whose reasons for taking upon him our flesh and suffering death on the cross, was that all mankind may follow the example of his great humility—contrary too, to these pointed reproofs and threats against national pride: "Ephraim and the inhabitant of Samaria say in the pride and stoutness of heart. The bricks are fallen down, but we will build with hewn stones. He shall bring down their pride." "Behold this was the iniquity of thy sister Sodom pride, and they were haughty." Sometimes the punishment is an index to the sin. It was a sin of Nineveh that she said in her heart, "I am, and there is none beside me."—And this was her punishment, she became a desolation. "I am against thee, O thou most proud, said the Lord to Babylon, and I will kindle a fire in his cities, and it shall devour all around him." And as to the Jews, he said, "burning shall come upon all the houses of joy in the joyous city." We also notice the principle, that some offences are not to be forgiven, contrary to the plainest and repeated teachings of Holy Scripture, by precept, and the highest example, even of our Lord Jesus



Christ, who prayed for his murderers, and hence the assassination—the often fatal blow, the murderous and suicidal duel. Again, the principle that law does not bind the conscience, although Scripture says, “ye must needs be subject, not only for wrath, but also for conscience sake,” and hence insubordination, the assumption of the exclusive powers of the magistrate; the utter scorn of the laws against usury; the defalcations, frauds and falsehoods, yea, perjuries, where government is concerned.

I mention lastly, the principle at war with three of the Commandments, the first, second, and tenth, and with these divine declarations, “Covetousness is idolatry. The love of money is the root of all evil;” I mean the principle now so generally acted upon, not in our land only, but I may say it is the characteristic sin of the age, that the love of money may be indulged to any extent, and hence the mind, the heart, the strength, given to the accumulation of it, as if it were the synonyme of happiness; as if it could secure from distress and death; as if it could purchase the indispensable favor of God, and immortality in heaven.—I might mention other corrupt principles and practices growing out of, or themselves the origin of, those principles, such as, there is no future punishment, and therefore, men may reasonably be lovers of earthly pleasure more than lovers of God; but I pass to the remark, that if such sins prevail amongst us—if the public conscience be so seared, and the general conduct so utterly at variance with God’s law, need we be surprised that in his justice, in his truth, in his mercy, for his punishments are amendatory, they should again and again, and again come down upon us? And I repeat, ought it not to add to our sorrow on this occasion, that conscience and observation compel us to regard them as merited? Communities *as such* can be punished only in this life. Brethren, the community is but the aggregate of individuals. Each one of us, man, woman and child, of all conditions, high and low, rich and poor, has had a share, (for there is no one that sinneth not,) in bringing down upon our city this almost overwhelming calamity. Let each one *examine* himself, (the time is favorable, it is set apart from ordinary avocations, for that purpose.) “Commune with your own heart, and in your chamber, and be still.” Confess the sins, (many you will undoubtedly recollect) to your Heavenly Father. Pray for a godly sorrow; for amendment of heart and life; for the faith which alone can comfort you, and make you holy and happy here and forever. I might *suggest* to you guilt in *this* or that particular—but I despair of any good to the soul of that person, who will not reflect for himself or herself on his true condition, in the sight of God. What, can you not for one hour, meditate on your past life; on the state of your heart; on your prospects for eternity. What sins have I to lament and forsake? what duties to fulfil? Have I the *faith* in Christ, without which it is impossible to please God? Were death to meet me now, where would the judgment find me? The Bible, the Church, and Providence call you to such a self scrutiny, and if you refuse a worse calamity, than any you have yet known, may come upon you, and the worst of all: God may leave you to yourself. His spirit may cease to strive with you, and then, hope itself will die. The second death must come upon you. Oh listen, before it be too late, to the remonstrance of your God,

"why will ye die?"—to his most gracious advice and promise. "Seek the Lord while he may be found, and call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn to the Lord, for he will have mercy upon him, and to our God, for he will abundantly pardon."

But amid the moral darkness to which we have been looking, there are some gleams of light. One is the very appointment by the civil authority, of this occasion of humiliation and prayer—an appropriate and we humbly trust, acceptable to the divine majesty, acknowledgment of the public guilt; a declaration of the desire of amendment; and a pledge to ask for the right and good way, and to walk therein. Another gleam of cheerful light meets us in the belief that there are among us some faithful souls, oh, that they may multiply more and more, such as those for whose sake God would have spared the City of the Plain—men and women of whom the world is not worthy—who are striving and praying for the cause of Christ and souls; to elevate the tone of piety, to extend its power; to disarm the enemy; to save everlastingly themselves and their children, their friends, their countrymen, and all mankind. May the giver of grace direct them always; animate them more and more, and bless them with abundant success!

Another gleam of hope meets us, from the valuable and impressive lessons of this dispensation, brightened by the notice that they have produced, in some persons at least, a temper of submission—of pious thankfulness, of sympathy, of beneficence, and of faith in Him who does all things well, whose most afflictive dispensations must be right, and will be useful.

Let us advert also to the alleviating circumstances of this afflictive dispensation. Even the most sorely afflicted, who mourn the loss of friends, let them consider how many survive to share their sorrows, and in sharing lessen them; and above all, the long suffering of God with them, his many favors, long continued, still enjoyed, and utterly undeserved. Some have their homes and their abundance, or sufficiency to afford them the high satisfaction of sheltering, sustaining, and relieving.

Four congregations have lost places of worship, while all of our's are safe, one of them snatched from the very midst of the flames, and this one in which we are more immediately interested, saved from great peril. Nearer, much nearer, was this danger than that which occasioned the loss of your Church three years ago. Humanly speaking, what but a change of wind now saved this new building and the temporary one? But "who hath gathered the wind in his fists?"—Who is he that directs and controls, and uses for his purposes the wind? He was seen in old times by the prophet upon "the wings of the wind." "He causeth his wind to blow. He bringeth the wind out of his treasures." Stormy wind fulfils his word." We have to look not far, yea, just around us, to have our gratitude to Providence awakened, and quickened, on the present occasion. Consider, for one moment, had that wind changed its direction, even without rising any higher, where would have been your Church, your city, your earthly all! In one of our congregations\*, more than one third of the whole number of families

\* In 1838, St. Stephen's reported 63 families—25 families are burned out.



were driven from their homes. Of our flock, 20 families are similarly afflicted, that is, about one in fifteen; still that is a large number, and some of them among the chief sufferers. Pity them you must; help and cheer them, you will.

Afflicted members of this family, let me say to you, look to God. 'Cast your care upon him, for he careth for you.' The son of man, he who was without sin, 'had not where to lay his head.' The sufferings of this present time are not worthy to be compared with the glory that shall be revealed hereafter." Take care, let this be your great concern, that your faith fail not, and all will be well. God will provide. The hearts of all men are under his control. He can awaken the liberality of the affluent, and of those in authority, in your favor. But we must, (not only the destitute, but they who have competence, that they may have to give to him that needeth,) learn to live more frugally, more simply, and be more industrious, and, having food and raiment, and a shelter to be therewith content. And to the rich, may I not be permitted to say, in the language of good Bishop Horne, "Spare something in the magnificence of your houses, and style of living, in the splendor of your furniture, the costliness of your apparel, and the luxury of your tables, but in your charity, spare nothing." Let the gratifications of imagination and taste, and high refinement, however proper at another time, and not wrong in themselves, be postponed, or if need be, abandoned at such a crisis as this.

In the review of our providential visitations, of the sins which are the causes of them, of the forbearance of God, of the mercies mingled with his judgments, how appropriate are humiliation and confession, thanksgiving and prayer, unreserved acquiescence in the past, and submission, yea preference of his will, for the future. At such a time, the Christian is cordially prostrate before his Heavenly Father, with the cry, "I have sinned. In wrath, thou hast remembered mercy. Thou hast not dealt with me after my sins." Pardon my sins and imperfections, and "make me henceforth to go in the way of thy commandments, for therein is my desire." "There is none upon earth that I desire in comparison with thee." "I make an entire resignation of myself, of all that I am and have, into thy hands, desiring now, and to all eternity, to depend on thee, my God, my Creator, and continual benefactor; my portion, my inheritance, and my all, forever and ever."\*

Appropriate too it is, that public calamities should be met by public humiliation, confession, and prayer, and public blessings by public grateful acknowledgments; and that these devotional exercises should be directed and assisted by meditation at home, and in the Church, and by the reading of the holy Scriptures, and the sermons of God's ministers. When the people are smitten, because they have sinned against God, and shall turn again to him, and confess his name, and pray, and make application unto him *in his house*, then he will hear them in Heaven, and forgive their sin. Such have been our employments to-day, in this place, let me hope with right views and temper—and may God, for Christ's sake, accept and bless our services.

\* New Manual, p. 67.

The duties at home, to which I have adverted, let me hope have been or will be discharged. And may God, by his indispensable grace, enlighten us to see the right; help us to do the acceptable; console and cheer us under every trouble; make us comparatively indifferent to the earth, and all its concerns, and more and more solicitous to gain Heaven, and above all, give us the true repentance and the vital faith, essential to our peace here, and to our final salvation, through Jesus Christ, our Lord. Amen.

Brethren, I have said little of our Church, which, by the blessing of God, on the liberality and zealous services of our friends, has been opened for worship this day, for the first time, because our minds and hearts were filled with another subject, and remarks on this great event in our history as a congregation, and on the obligations growing out of it, to him who is the head of the Church, and to each other, will be more appropriate at, and after its consecration.

That the completion, or nearly so, of this building, at so much expense of anxiety and time and service, on the part of the Vestry, the Building Committee, and the Collecting Committee, and of money on the part of the generous contributors, many of whom have cheerfully submitted to much self-denial, to do what they could for the house of God, and the offices thereof; and in a manner so generally approved; with arrangements so appropriate in a house for prayer; for the sacraments, and for instruction; so convenient to the worshipper and hearer—so accommodating to the large number who need and have “free sittings,” with an architecture which reminds us where we are, and assists our devotions; these and other circumstances, which the time does not permit me to notice, are just causes for mutual congratulation; for gratitude to our benefactors, and to all concerned in building this house, whether as principals or assistants, and above all, for gratitude to Him who directs, controls, and governs all; whose providence and grace enabled us to begin, to carry on, and to crown the work. May we one and all have a due sense of all his mercies! May our hearts be unfeignedly thankful! May we show forth his praise, not only with our lips, but in our lives!—And when we pass from this Church by death, may it be to the general assembly and Church in Heaven, where sin and sorrow and danger are unknown; where communion with God, and holiness and happiness are perfect and everlasting. Amen.

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FOR THE GOSPEL MESSENGER.

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### THE IMPERISHABILITY OF THOUGHT.

In the Bible we are taught that God has a book, in which all our acts are recorded; and we are told also that every thought and idle word is registered there. This is of course the language of analogy taken from human accounts and human records. But it involves at the same time one of the most solemn truths which can be submitted to the contemplation of man. It teaches the imperishability of thought, and the dreadful doom of those who have corrupt minds. Many facts, with which we are at present acquainted, go far to establish this supposition. Oftentimes,



in a manner which we cannot explain, events long since forgotten are revived in all their minutest circumstances. In nervous excitements, the same remarkable fact has been noticed. In the act of drowning, persons have had all the transactions and feelings of life portrayed before them, as if they had every one been written out with the nicest exactness in the tablet of memory. And a certain writer tells us, that when under the influence of stimulants, he felt as though he were living over the whole of his past life in the course of a few moments. Her extended trains of thought, and thoughts too of the most subtle and evanescent kind, which had long been blotted from the page of remembrance, were brought back to his view in all the freshness and vividness of original conception. The minutest circumstance, the finest thread of mental association, stood forth in distinct and visible clearness. A remarkable instance of the same description occurred not long since in Germany. We give an abridged statement of it, from a celebrated writer, recently deceased :

"A young woman of four or five and twenty, who could neither read nor write, was seized with a nervous fever; during which, she continued incessantly talking Latin, Greek and Hebrew, in very pompous tones, and with most distinct enunciation. The case had attracted the particular attention of a young physician, and by his statements, many eminent physiologists and psychologists visited the town, and cross examined the case on the spot. Sheets full of her ravings were taken down from her own mouth, and were found to consist of sentences coherent and intelligible each for itself, but with little or no connexion with each other. After considerable search on the part of the young practitioner he discovered that his patient had, at the age of nine, been charitably taken by an old Protestant pastor, and that she had remained with him some years, even till the old man's death. With great difficulty the physician discovered a niece of the pastor's, who had lived with him as his house keeper, and had inherited his effects. She remembered the girl, and related that her venerable uncle had been too indulgent to her. Anxious inquiries were then made concerning the pastor's habits, and a solution of the phenomenon was soon obtained. For it appeared, that it had been the old man's custom for years, to walk up and down a passage of his house, and to read to himself with a loud voice, out of his favorite books. A considerable number of these were still in the niece's possession. She added that he was a very learned man, and a great Hebraist. Among the books, were found a collection of Rabbinical writings, together with several of the Greek and Latin fathers; and the physician succeeded in identifying so many passages with those taken down at the young woman's bedside, that no doubt could remain, in any rational mind, concerning the true origin of the impressions made on her nervous system.

This authenticated case furnishes both proof and instance, that relics of sensation may exist, for an indefinite time, in a latent state, in the very same order in which they were originally impressed; and as we cannot reasonably suppose the feverish state of the brain to act in any other way than as a stimulus, this fact, (and it would not be difficult to adduce several of the same kind,) contributes to make it even probable,

that all thoughts are, in themselves, imperishable; and that, if the intelligent faculty should be rendered more comprehensive, it would require only a different and appropriate organization, *the body celestial*, instead of *the body terrestrial*, to bring before every human soul the collective experience of its whole past existence. And this—this, perchance, is the dread Book of Judgment, in whose mysterious hieroglyphics every idle word is recorded! Yea, in the very nature of a living spirit, it may be more possible that Heaven and earth should pass away, than that a single act, a single thought, should be loosened, or lost from the mind's consciousness and remembrance.\*

This conclusion is not invalidated by the circumstance that many thoughts and actions are now forgotten, or are not the subjects of distinct consciousness. For those which are at present forgotten, or are latent, will hereafter be brought to the light of remembrance and consciousness. Like the characters traced upon paper with sympathetic ink, and which are invisible until exposed to the fire, so many of the delicate traces of thought and feeling marked upon the soul, may here be invisible to the eye of consciousness. But when the light of eternity shall be converged upon it to one tremendous focus, all these hidden characters will blaze forth to be read by every eye. Then will the secret thoughts and harbored purposes of the soul, which it revolved and cherished through life, break forth to be seen and known by all. Then will the foul wish, the corrupt purpose, the selfish disposition, the hypocritical act, the false pretension, the accursed motive, flash forth in lurid light, to throw a glare of terror upon the surrounding gloom. Then will the concealed corruptions of lustful passion boil up and scathe, and consume the blasted spirit. O the doom of the accursed! Dead—yet living a deathless life! Gnawed and wasted by self remorse, yet still imperishable!—Every thought and purpose, which they deemed forever concealed from the knowledge of others, blazing forth in characters to be read by God and man! Burning with inward passions, without any means of obtaining their gratification! Tortured with the remembrance of their ingratitude, agonized under the recollection, that when Heaven was freely offered, they chose eternal death, trampling under foot the son of God, and counting the blood of the covenant wherewith they were redeemed, an unholy thing! Surrounded by companions harrowed by the same recollections, and whose only respite from inward woe, will be to prey upon each other in all the violence of unbridled passions! Great God! suffer us not to make our bed in Hell. Let not all our evil thoughts, purposes and feelings, cling to us eternally! Send forth rather thy mighty power, and pierce our souls with penitence for our guilt. Wash us from our wickedness in that fountain, which was opened up for sin and for uncleanness. Grant us the baptism of regeneration and for the renewing of the Holy Ghost, that we may stand before thee in peace and acceptance forever, being clothed in those robes which have been made white in the blood of the Lamb!

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\* Coleridge, *Biographia Literaria*, pp. 71-2. N. Y. 1834.



FOR THE GOSPEL MESSENGER.

## ABOLISHING OF UNNECESSARY OATHS.

By an act of William IV, declarations in certain cases were allowed. The Lord's Committee have reported that "no practical inconvenience has been found to result from the change, and recommend to abolish every unnecessary oath." It is gratifying to know that contemporaneously, if not previously, it was resolved by one of our congregations, in this city, to do the same, so far as they were concerned. The able Report drawn up by the late Thomas S. Grimke, Esq., in the year 1823, which was the foundation of the measure, sheds so much light on Ecclesiastical affairs, that the publication of the whole will be useful.

"The next alteration which they propose, will result, if approved, in the repeal of the 5th By-law, which requires every officer of the Church to take an *oath* before he enters on the duties of his appointment. In point of fact, the Vestrymen and the Wardens are *the only officers* who have taken the oath for a great many years. It is clear, however, from the nature of the case, as well as from the express language of the Preamble, and of the 3d section of the act of March, 1783, ("Clergy, and other Officers," "Clergymen or Ministers, and all other necessary Officers,") that the Rector and Assistant, as well as the Clerk, Treasurer and Organist, are included in the term "officers." Indeed, if it were not for the practice under that rule, for so many years, the most reasonable construction would be, that the Vestry, whose *services* are *gratuitous*, and their *elections annual*, were not intended to be included; but only those who receive salaries, and hold their offices during an indefinite period. Regarding the oath, however, as intended for the Vestry in common, with or in exclusion of other officers, it is believed that it only requires examination to be discarded at once. 1. The first reason for repealing the By-law is, that the origin of Vestry Oaths is to be traced to the *establishment* of the *Church of England*, during our colonial existence. The reason was *two-fold*: first, because it had a Church establishment, and of course it was watched over and guarded with that jealousy and caution which are inseparable from a privileged order, whether ecclesiastical or political. We must also bear in mind, that the Church in Carolina was actually a member of the Anglican Church itself, and was a part of the Diocese of the Bishop of London, (Dalcho, p. 31.) It followed that similar oaths would be required in Carolina, to those which were exacted in England. Accordingly, the 31st section of the Church Act of 1766, (Dalcho, p. 447,) required the Vestry to take the usual oaths appointed by act of Parliament, instead of the oaths of allegiance and supremacy, and likewise to subscribe the test, and to take the following oath, "I, A. B., do solemnly swear and declare that I will justly and truly execute the trust or office of a Vestryman of this Parish, according to the best of my skill, knowledge and power, without prejudice, favor or affection." The other oath and declaration were the following: "I, A. B., do sincerely promise and swear, that I will be faithful, and bear true allegiance to his majesty, King George the Third, and I, A. B., do declare that I do believe there is not any transubstan-

tiation in the Sacrament of the Lord's Supper, or in the elements of bread and wine, at or after consecration thereof, by any person whatsoever."

"There can be no stronger proof that the Vestry were regarded as the officers of an established Church in the province, than that two such oaths, and such a declaration, were required of them. Nothing of the kind was ever thought of, or exacted of the corresponding officers of any other denomination. The Revolution abolished the last oath and declaration, because it abolished the establishment of the Episcopal Church. It also ought to have abolished the oath of office for this never would have existed, but for the *second reason* why any Vestry oath ever existed at all, viz.:—that the *Vestrymen* and *Wardens* were public officers.

"In England, no oath was required of a Vestryman, because he was exclusively the representative of the Parishioners, and not of the King, or the public, (Dalcho, p. 118-9.) But the Church-wardens were a corporation at common law; were required to take the usual oaths and were regarded as public officers in many respects, though of an inferior grade. But in South Carolina, the duty of the Church-wardens as public officers was (with a very few exceptions) the duty of the Vestrymen, (Dalcho, 447-8.) Hence the same oath and declaration were required of all. The only difference was, that a magistrate administered the oaths to the Vestrymen, but they to the Wardens, (Dalcho, 447-8.)—To what extent, the Vestrymen were regarded as public officers, will be seen at once by referring to the old journals of this Church, before the Revolution. There we see, that when the election was held for Vestrymen and Wardens, on Easter Monday, at the same time were chosen by the same electors, Measurers of wood and coal, Packers, Commissioners of the Work-house, and Markets, and Fire Masters, and the Commissioners of Roads attended, and filled up vacancies in their body. There also we see that the Vestry and Wardens discharged the duty of Commissioners of the Poor, had charge of the Poor House, bound out poor children, provided for the transient as well as the permanent poor, appointed the school-master of the Parish School, of which they had the superintendence; laid assessment on real and personal property, collected and disbursed the same, or drew on the Public Treasurer, for money wanted for particular charges, (Dalcho, 453.) All these matters were entered in books, provided by Church-wardens, at the Parish charge, and the entries were to be made by a Register, to be appointed by the Vestry, (Dalcho, 447,) and who was required to take the same oaths as the Vestry, and any person whatsoever was at liberty to inspect them.

"2. There is a second objection to the oath. It is a position that must be obvious to every one, and it is sustained by the highest authority known to the law of this country, or England, that the giving of every oath must be warranted by Act of Parliament, or by the common law, time out of mind, (2d Instit. 73.) Now, the ancient law in England, and the Church Establishment Act of 1706, in Carolina, imposed these oaths because the Church-wardens were public officers in England, and the whole Vestry in Carolina. But the instant the public Church system ceased with the Revolution, the authority to administer such oaths ceased



because the public office and public officers ceased to exist, and a private office and private officers succeeded.

"3. A third reason deserves equal consideration. Every one is sensible of the impropriety, to say no more, of multiplying oaths, without sufficient reason. Now, is it believed that the business of the Church is better done, because an oath of office is required of the Vestry, than it would be without one? No one, it is presumed, believes that the omission or addition would make any difference.

"Certainly, no Vestryman or Warden is sensible that it has ever made any difference, as far as he is a judge.

"4. A fourth reason may be stated, and it is one which ought to have great weight in a Christian congregation. The commandment, "swear not at all," has been admitted by Christian writers to have but one exception, viz.: when the oath is prescribed and required by public authority, for purposes connected with the public good. This justified the oaths appointed by the Church Act of 1706, because the Church was itself a public establishment, and the Vestry public officers. The 39th article of our Church puts the exception on the true ground, when it says, "we judge that the Christian religion doth not prohibit, but that a man may swear, when the magistrate requireth."

"The Vestry, therefore, do respectfully suggest to the congregation, the duty, as well as propriety, of repealing the 5th by-law."

At a meeting of the congregation; (1833,) the said by-law was duly repealed.

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FOR THE GOSPEL MESSENGER.

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### THOUGHTS ON THE GREAT FIRE.

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"Behold it is cast into the fire for fuel,

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"And the midst of it is burned."—EZEK. XV., 4.

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When Jerusalem, as the representative of the Jewish nation, had, by a long series of idolatry and ingratitude, and crime, provoked the divine anger of a long suffering God, her signal and appalling punishment was decreed, and amidst the sickening catalogue of retributions, declared by the inspired voices of the Prophets, we find the sad declaration, "thou shalt be for fuel to the fire;" and the same bard, extending his prophetic vision along the vista of ages, cries out, as if the dreadful scene was before him, with all the vividness of reality, "behold, it is cast into the fire for fuel; and the midst of it is burned."

Visitations by this devouring scourge, have always marked peculiarly the punishments of God, and it has ever served as a forcible image, by which his indignation and wrath are portrayed: and while the words of Holy Writ above quoted, are literally applicable to the present desolate state of our city, let us reflect, if it be not also an infliction from God's own hand, with a special design; and not merely the fortuitously successful attempt of some heartless incendiary. So far from not deserving punishment, we have offended both under the law, in not keeping it;

and under the Gospel covenant, in not embracing it, and faithfully fulfilling our parts of it. And that we have not embraced and fulfilled the Gospel covenant, needs no argument to prove; we have only to look around us, and see the fact. Go to our marts of business and commerce. Is the religion of Jesus—that religion which alone can save us, condemned otherwise to perish forever, and the religion commanded by God to be embraced, is it there recognized? Is the returning, richly freighted vessel, received with humble and grateful adoration to Him, who alone ruleth the waves, and stilleth the tempest? Is there a portion, out of the abundance of gain, devoted to the service of Him who alone giveth the increase? Is the departing barque, entrusted with faithful supplication to the ruler of Heaven and earth? Is God remembered in all things, and Christ imitated in all things? How many of our commercial men would blush to respond to such questions, were they suddenly propounded by an angel from Heaven! Go to our legislative halls and our judicial precincts. Is the God of all wisdom and justice, involved with due humility, to inspire the deliberations of the one with wisdom, and the decisions of the other with justice, accordant to His known and revealed will? Go to our seminaries of learning. Is the highest of all knowledge, the knowledge of salvation taught there? Is Christ's example held up as the sole standard of imitation? Does the genius of religion, or the perishable *teraphim*\* of worldly knowledge, preside there? How many opportunities do Professors there, allow to pass, when they might enforce the precepts of Christ's religion! Go to those places where at least we might look for the performance of the covenant on our parts,—our places of public worship. Even there, although we cannot perceive the occupation of the mind, we can at least observe the conduct and external appearance. Does it not appear too often that men are congregated at this holy place and season, rather for the discussion of crops, politics, and current events, than for worship, prayer, and praise? When the conversation is stopped by the commencement of service, and many enter to experience only the tediousness of, what to them, is uninteresting and lengthy; does it not appear that the majority of the congregation is only collected to observe and be observed—is only brought together by compulsion, or through curiosity? Here and there may be seen a form, bent in prayer: so few as scarce to make a perceptible diminution of those who scorn the Rubrics of the Church, and seem determined to brave, or deny by their actions, the presence of God, or the propriety of worshipping him. Amidst the multitude, is heard but a small hum of low voices, raised in the worship of God; and too many seem ashamed to acknowledge the existence, or claims of that omnipotent being, who humbles himself to look upon and preserve them. Go to our firesides—our domestic privacy, where at least we do not expect shame or pride to prevent the recognition and acknowledgment of God and his commands. Does it not too often happen, that even here, men seem only to live for this world; that they never instruct their families in the duties, or necessary

\* For truly learning and knowledge, unconnected with religion, are mere *images*,—beautiful, indeed, but without life.



knowledge of the Gospel; that children are left to pick up religious instruction as they best can; and that the only means of salvation, Jesus Christ, is as little heard of, as if it was no required duty of men to live as He lived, and to believe on his name? We do not, it is true, fall down before, and worship a golden calf, or Ashtaroath, or Chemoth; but we often worship the gold, without the calf; or, more frequently, worship not at all. *Worship* of the Deity does not consist in a brief exercise of prayer or praise; it comprises *service*, which in every moment and action of our lives, is devoted to doing His will, obeying his commands, and doing all things, whether we "eat or drink, or whatsoever we do, to the glory of God." \* \* \* With what eagerness should we improve the occasion, to "work out our salvation with fear and trembling;" lest we again relapse into sinful negligence, and God cease to give us wholesome alarm and warning. And what is the case in the present instance? In the midst of prosperity, health, comfort, and beauty; while every thing was smiling around us, and the prospect stretched before, bright and cheering; while Mammon was causing the streets to glitter with gold; and nothing that could be useful to improve or adorn—nothing, save only God, was forgotten, while all hearts were merry at the prospect around and before them;—that forgotten God, does not forget our beautiful city, and "behold, it is cast into the fire for fuel, and the midst of it is burned!" Its centre, containing some of its finest buildings,—the possessions of the wealthy, and the homes of the poor, have been desolated suddenly, amidst its prosperity. Such were also the circumstances of the calamity, that the usual and indispensable auxiliaries, water and gunpowder, failed at the time of need; and placed it beyond human power to arrest the conflagration, until literally, the midst of the city was burned. And while contemplating the sad aspect of smouldering ruins, where lately were edifices of beauty, and happy firesides, we are called upon also not only to sympathize with, and assist, those humble sufferers, who are stripped of all their little possessions, but to drop a tear to the memory of those ill fated victims, who have left so mournful a chasm in our bereaved community.

And can any one seriously contemplate these events, and not see the finger of God, in the visitation? His voice speaks terribly to us, from the flames, calling us to repentance and salvation. "He doth not willingly afflict or grieve the children of men; how far, then, must we have forgotten God,—how greatly must we have neglected Christ, to be thus chastised! But some think it a sufficient answer to what I have said, to point to the Theatre preserved. I rejoice in the fact, and witness here the hand of God, in an especial manner. It has now been made to perform its first good, by the Divine Power, in acting as an arrester of the conflagration, in that direction, and I hail this as an earnest of its destiny. Had it been consumed, it would have effected nothing, since in the general calamity, even places of worship were destroyed, and its destruction would have been merely counted casual. But it has been made to do *one* good and useful act, and Christ has reserved it, to exhibit hereafter, his signal power over sin.

What more need be added? May we come purified from the fire, and while the midst of the city rises, with increased beauty; may we rise

from the heavy chastisement with increased zeal for Christ's service; determined with God's assistance, to own and imitate "none but Christ—none but Christ."  
J. W. M.

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FOR THE GOSPEL MESSENGER.

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### A HOLY MAN.

*Messrs. Editors*—The following remarks, which were appended to a Sermon on the character of John the Baptist, are at your service:

Brethren—It is not an inappropriate, and it may be a useful appendix to this Sermon, to speak of another "just and holy" man, far inferior, of course, to St. John, though, in a degree, claiming our admiration and imitation. To many of us he was *personally* known, and there are few of this congregation by whom could have been *unnoticed*, that humble devout man, with a garb corresponding with his station and employment, who took his place in yon remote corner of this house of God. My acquaintance with him was but for about two years, and not as intimate as I now wish it had been, but a more conscientious, consistent and heavenly minded Christian, I have not known. They who knew him well, have remarked "he was all that he appeared to be." In many respects, all of us may profit by his example. Solicitous to grow in grace, he diligently sought it by private prayer, and by a constant use of the public means of grace; ever being present at this holy temple, not only twice on the Lord's day, but on every weekly festival, fast and prayer day, and at every Communion, I believe I may say without exception, since he renewed his baptismal vows in the sacred rite of Confirmation, although his residence was distant from this Church, and his health often interrupted. He was here on the Lord's day previous to his final sickness, and was about to come on the Friday succeeding, though feeble and suffering, when violent disease prevented. Of his demeanor in this holy place, the witnesses are before me, and they who sat near him, have heard his humble, yet hearty voice in the prayers and praises of our Liturgy. He was also solicitous to "grow in the knowledge of our Lord Jesus Christ," seeking it as from the desk, the altar, and the pulpit, so also by inquiries addressed to God's Ministers, and by reading and re-reading the Holy Scriptures, and such other books, as help to the knowledge of the same. You would find his table filled with books and tracts of a religious nature, evidently much used. The standard works of our Church were highly estimated by him, and I shall never forget the satisfaction which he expressed, on having unexpectedly met with a copy of "Nelson's Festivals and Fasts." It had lost its title page—he had never heard of it, but on reading it, he found views of doctrine, duty and discipline, and devotional offices, which his education and Church principles led him strongly to approbate, and he said to me, "Sir, I have found a prize; let me show the book to you." A volume of another of our old writers, having lost a few leaves, he expressed a strong wish to have *them* supplied by manuscript. He earnestly and constantly endeavored to add to his faith, as knowledge, so also "virtue," or rather he would have doubted the sincerity of his own

*Thomas Muller - Pastor of the Baptist House*



faith, if it had not been accompanied with a desire and endeavor to be holy, just, benevolent and temperate. A change in his temporal circumstances, was promptly improved to open his hand, (as I doubt not his heart had long been) to the claims of his less favored fellow men, not merely of the hungry, the naked, and the houseless, but of those suffering from a famine of hearing the words of the Lord. There were few, if any, religious and charitable societies connected with this Church, to which he was not a contributor. And though his lowly temper, and moderate estimate of his attainments, would have prevented him from being a teacher, and his Church principles from being a *public* teacher of religion, (an office exclusively appertaining to the Ministry,) yet he improved every favorable opportunity of administering and counselling the children at the Orphan House, at which he was employed, and with a fatherly spirit and manner which gained their ardent esteem and love. "A faithful man (says Solomon,) who can find?" His employers and associates are ready to bear testimony, that this rare characteristic belonged to him. It was his constant study to know his duties exactly, and to fulfil them, not to the letter merely, but to the full extent of their spirit. Of his early history, I know only that he was a member of the Protestant Episcopal Church of Ireland, and was deeply *imbued* with an attachment to that Church, and emphatically, to *Protestant* principles, and I have reason to believe, was indebted for this result, to the pious solicitude of his mother,—that he followed the occupation of a seaman, and successfully resisted the temptations to immorality and irreligion, which are generally supposed to be incident to that line of life,—that he relinquished it principally from religious considerations,—that on his arrival in this city, in 1832, he was particular in selecting for his home one in which ~~was~~ recognized the fear and worship of God,—that he attended for a time at the Mariner's Church, but soon exchanged it for the Church of his fathers, and baptismal vows,—that he regularly and devoutly worshipped in our late Church, though there, as here, with the temper of "the publican in the Gospel," he took his seat afar off, where he was, of course, scarcely observed, and finally, that he sought acquaintance with its Ministers, for the purpose of being admitted to the "laying on of hands," and to the Holy Communion.

Our friend attained not "the honors of this earth." I have no reason to believe that he ever desired them. But the "favor of God" he ardently desired, and diligently pursued, in the use of means, not of his own, or of any man's devising, but of such as are divinely appointed,—endeavoring, in humble and daily dependance on the grace of the Holy Spirit of God, to think and feel, and act, according to the beginning in Baptism of his spiritual life, that is, by sedulously cherishing repentance towards God, and faith in our Lord Jesus Christ,—and maintaining his fellowship with the Church, the body of Christ,—the family of God's elect people, with the Father, the Son and the Holy Ghost, and with his Saints, visible and invisible. Let us walk in his steps, as he did in those of Christ, and a like most desirable contentment with the allotments of life—an instructive resignation under its ills—a peace in death, (a calmer death bed I have never seen,) and as we may reasonably be-

lieve, the honor which cometh of God, in his glorious and everlasting kingdom, will be our portion. Amen.

### NOTICES OF NEW PUBLICATIONS.

*Private Episcopal Institute; a Family School, for the education of a limited number of Young Gentlemen; designed to impart a thorough and practical Education, on decidedly Christian principles: Troy, N. Y. Annual Catalogue. 1838.*

This School appears to be precisely on the plan so often recommended by the Bishop of this Diocese, and in various articles original and selected, in this Gospel Messenger, and particularly in the leading article of the May number. It is not necessary to add, that we wish this and all such schools may be multiplied, and flourish more and more, and in those cases, where Episcopalians send their children abroad for education, we trust they will not fail to select the schools, which, like this, unite Christian with secular instruction. Schools near the "home" in preference to those at a distance from it, we have always advocated, and sincerely hope that ere long, parents to obtain a proper school for their children, will not be compelled to send them abroad. It appears from the pamphlet before us, that the Institute has 7 teachers, (including the Principal,) and 36 students, 2 of whom are from Charleston. The following extracts will sufficiently illustrate its design and success:

"Its design is to impart a thorough and practical education, upon decidedly Christian principles,—to unite sound learning with pure religion."

"The Moral Department, which involves the government, is supplied by the Principal. It embraces a course of moral and religious studies, adapted to each pupil. To the Holy Scriptures constant reference is made, as the foundation on which alone may be built a solid and enduring character, and as the only safe and proper basis of a Christian education. The views of Scripture truth, and of religious duty presented, are in strict accordance with the doctrines, discipline and worship of the Protestant Episcopal Church. It is the constant endeavor in this department, to win over to the Saviour, and to his body, the Church, the first and strongest affections of the youthful heart.

Extract from a letter from the Rev. Dr. Schroeder—"I thank you for the opportunity which I enjoyed of visiting your recitation rooms, reading room, laboratory and cabinet, the dormitories of your pupils, and the chapel where their catechetical exercises and public worship are conducted; and of being present at your morning and evening devotions, and sincerely regret that the shortness of my visit at Troy, prevented me from attending any of the recitations of your classes. The morning and evening devotions of the Institute, I think, must exert a happy influence, by the attractive and engaging manner in which they arrest the attention and win the sympathies of your precious youthful charge. Their singing, their responses, their uniting in the rehearsal of the articles of our belief, as contained in the Apostle's Creed, and their repeating in turn a portion of the Scriptures, have left impressions on



my memory which can never be erased. And permit me to say, also, that the manner in which, while commenting on "the verse for the day," you introduced allusions to the doctrines and formularies of the Church, and to the saving efficacy of the Gospel, in winning souls for Christ, have led me to believe that you are doing an essential service to the cause of sound religion. I have great confidence in the instructors by whom you are assisted, in the performance of the arduous duties which devolve upon you. But the religious influence exerted by the system which you have adopted in your institute, is its distinctive characteristic and as I think, gives it a strong claim to the confidence and patronage of Christian parents, who have their children's best interests at heart; and especially of Churchmen, who wish their sons to "hold fast the form of sound words," which we so justly value, and to follow in the good "old way," the footsteps of Christ, to their salvation, and to the glory of his blessed name."

Extract from a letter received by the Principal, from a distinguished patron:—"I am very glad to see your advertisement of a domestic school, to be opened under your direction, at Troy. I approve very much of your plan in all its particulars, and do not doubt your entire success. I commit my son to your care with all the anxiety which a parent should feel in taking a step that will probably decide his character, and affect his destiny; but I do it also, in full confidence of the ability and integrity of him to whose charge I commit my child, and with a knowledge that he feels, and will conscientiously discharge the responsibilities he undertakes."

"The terms are \$230 per annum, payable half yearly in advance.—Requisites, such as fuels, lights, washing, mending, beds, bedding, books, stationery, &c. are furnished, and without extra charge."

"Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, Rev. W. F. Walker, either personally, or through the Post Office, or J. W. Mitchell, Esq., 63½ Cedar-st., New-York.

*Bishop Butler's Analogy.*—We are gratified to understand that this work, which, of human productions, has no superior, and few equals, is introduced as a text book into many of our Colleges and Academies.—We entirely concur in the remarks which follow, from the Gambier Observer, and sincerely hope its suggestion will be carried into effect:

"There are many thinking, but skeptical minds to be met with more or less every where, but especially in this western country, for whom this great work is admirably adapted, and who could not be persuaded to read most of the works published by the American Tract Society. The individuals referred to, are not yet prepared even for an examination of the positive Evidences of Christianity. They require just such a work as Butler's, to undermine the foundation of certain doubts, objections and prejudices, on the subject of revealed religion, which have obtained a lodgement in their minds, and which prevent them from being approached by the more ordinary methods of conviction. Will not some benevolent individual, whom a gracious Providence has blessed with an abundance of the good things of this life, do a good service to the cause

of religion in our land, by placing at the disposal of the Tract Society the funds requisite for stereotyping the Analogy. We believe that the man who shall do this work, will be the instrument of rescuing from the dominion of doubt and skepticism, and infidelity, very many who will become eminently useful in the promotion of Christ's kingdom."

*Sermons on the Lessons, the Gospel, or the Epistle, for every Sunday in the year, preached in the Parish Church of Hodnet, by the late Reginald Heber.*

[From the British Critic.]

The Lord sends forth laborers into his vineyard, and he gives to them his manifold gifts of grace,—“the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness;” and these know the awful responsibilities they lie under, and of what consequence it is to their own souls and to the souls of their brethren, that even though they be the tallest cedars of Lebanon, they should condescend to those of low estate, and faithfully and truly perform their parochial duties; “using both public and private monitions and exhortations, as well to the sick as to the whole, within their cures, as need shall acquire, and occasion shall be given.” Of these we may fairly believe was the departed one, whose sermons (all posthumous) head our article. The name of Reginald Heber is known far and wide, not only in the west, but in the east also, where, as a Christian bishop, he rendered up his spirit to God who gave it, having done that which it was his duty to do. Verily (by God's help) he did remember to stir up the grace which was given him by imposition of hands; and God did not give him the spirit of fear, “but of power, and love, and soberness.” But he is gone,—nor he alone, but others that have swelled that noble army of martyrs. Almost with certain death before them, they have gone forth to bear the glad tidings of salvation to the benighted idolaters of the east, and, rejoicing in their sufferings, filled up, as far as it was permitted unto them and they were able to bear it, that which is behind of the afflictions of Christ in their flesh for his body's sake, which is the Church. But the sermons to which we now call the attention of our readers, from the hand of Heber, that once held the pen of a ready writer, were preached in our own land, and, as he says, in his affecting and deeply pious Farewell Sermon, amongst those over whose spiritual welfare he had been set as a watchman—to those, “with many, very many of whom he had grown up from childhood, in whose society he had passed his happiest days, and to whom, during more than fifteen years,” it had been his duty and delight, with such ability as God had given him, to preach the Gospel of Christ. Few eyes were dry, few hearts untouched, we venture to say, in the Church of Hodnet, when the holy man, now with God, took leave of that flock, which, in all probability, and as it turned out with certainty, were to see his face in the flesh no more. Blessed thought—sweeter than the spikenard or the clustering camphire in the vineyards of Engedi—blessed thought, to know that good men do not die, but sleep—that, when the family named on earth, is lessened by the taking down of these tabernacles, the whole family in Heaven is increased; the kingdom which is to come, is hast-



ened; the number of the elect is nigher to its completion! O may all we that remain, have grace to follow their good examples who have departed this life in the faith and fear of the Lord!

And such was Heber! And the publication of these, his parochial sermons (of which we already see a second edition advertised) has been committed to Sir Robert Harry Inglis—than whom we could not readily name a fitter person; and what he says, in his short preface, will be found to be strictly true. “In executing this task, he says, “I discharge a duty alike to the living and to the dead; to the Church of God, and to the memory of a friend. I believe, that, while they will add a new interest and lustre to the name of Reginald Heber, and will awaken a fresh regret for his loss, they will, not less assuredly, extend to distant places, and to distant years, the edification and improvement, which, at the time, they were designed and calculated to convey to the circle of his little flock in his own parish.” We ourselves, knew something of Heber’s influence at Hodnet—we have heard it spoken of in no measured terms; and many, without any doubt, in reading these sermons, will have their minds stirred up by way of remembrance. And needs must it be for their good. We are about, indeed, to utter a bold word, but we are constrained so to do, and most gladly, for often we cannot but be sorry to be severe in our criticisms. As concerns these volumes, then, surrounded as we are by good, nay, excellent volumes of sermons, we do not think it possible for a family to be provided with any like them. They are altogether such as we would put into the hands of the young, the middle aged, and the old. In the general run of the better sort of sermons, there is this, and that, and a third passage, which we could wish expunged, and then we could fully, and without a *but*, recommend them; but these of the late Reginald Heber, are altogether good. They are *devout and evangelical* (in the true sense of the word)—they are *learned but yet familiar*. So learned, indeed, (a rare point of learning this!) as to be understood of all, as to be open to the comprehension of those whose hands are stiff with toil, and yet sufficient for the sober thought, and the chamber counsel (if we may so use the word) of those who have sat at the feet of Gamaliel, and have studied the deep things both of Law and Gospel. It is in reading such sermons as these, and not those which speak of the judgment to come without any judgment or feeling at all, that we arrive at the truth of Jeremy Taylor’s affecting words, “God places a watery cloud in the eye, that, when the light of heaven shines on it, it may produce a rainbow, to be a sacrament and a memorial that God and the sons of men, do not love to see a man perish.”

The following passages are from Heber’s sermon on Isaiah xxxviii. 1. *Set thine house in order; for thou shalt die and not live.*

“First, it is highly probable, nay, it is almost certain, under such circumstances, that the review of our past behaviour will be, even to the best of us, extremely painful and humiliating, as well as alarming; and we shall be tempted to escape from the bitter recollection of our sins, by turning to those actions of our lives which wear a better appearance; and by attempting to strike such a balance between our evil and our good deeds, as may enable us to look forwards with less terror to the account which we have soon to render. But this must be at all events

avoided. The very attempt to do so, the attempt to reason with our Judge, and to pray beforehand the plea which we shall offer to him, will, of itself, extremely agitate the soul and the bodily frame, and render both the one and the other less fit for death, and less likely to escape death. And above all the attempt to plead our own good deeds in extenuation of our sins, must be extremely offensive to God, who has repeatedly refused in Scripture to admit any human merit, or any other call on his favor than our utter misery, and the merits and mediation of our Saviour. By flinging ourselves entirely on his mercy, we shall place our confidence where it will not be thrown away; we shall escape much present misery, and the alarm to which any reliance on our own efforts, will expose us; and we shall escape that indignation which the Lord of life and death must feel against an insolvent debtor who should presume to reckon up his little services, and to bring forward his pitiful efforts as claims against Him to whom his all was due. And on this account, I would advise the sick man to abstain entirely from all thought or recollection of what he may suppose the praiseworthy parts of his character. It can do him no good to recollect them; since God knows them already, and needs not to be put in mind. And it may, nay must, do him harm; inasmuch as it will take off his attention from a work for which his time is but too short, and will lead him, perhaps, to seek for comfort in things which cannot profit, instead of in that boundless mercy of God through his Son, in whose name alone there is salvation.

“Secondly, while the sick penitent thus abstains from all mention or notice of his own virtues, he will do well not to be too particular, or dwell too long, in his recapitulation of such of his sins as are gone by, and not to be remedied. For these, regret, however natural, is useless, and, beyond a certain degree, injurious. A deep sense of his own unworthiness and sinfulness; a thorough conviction that he has no hope, but in God’s free mercy—this is necessary; and for this a very general recollection of our lives will be sufficient. But to indulge in the horrid details of an ill spent life; to paint, in exaggerated colors, the circumstances of each transgression, is not only a loss of time, and distressing ourselves in vain, but it is a very frequent snare of our enemy to plunge us into utter desperation and abandonment of ourselves, and of all those means of escape and salvation which the merciful grace of the Holy Ghost may, even yet, extend to us. Nor is this the worst. It is not impossible that, with such recollections, a guilty pleasure may revive in our soul; that our fancy may return with more regret than horror, to the scenes of our former enjoyment; and that, while we suppose ourselves to be mourning for sin, we are, in truth, only concerned that we must now give it up forever.—*Utica Gos. Mess.*

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## SELECTIONS.

### INFANT BAPTISM.

[From the Gambier Observer.]

That persons do not become members of the Church of Christ, till they have become communicants; that baptized persons, not communi-



cants, are not Church members, however difficult it may be to say what is their position if such doctrine be correct, is unquestionably a very prevalent and very pernicious idea. How almost universal among members of non-Episcopal Churches—and how common among Episcopalians whose phraseology has been derived by intercourse with other Christians, is such language as the following, with exclusive reference to communicants: How many *Church members* are there in a certain congregation?" "A. B—— has become a *member of the Church*."—"The *Church* in C. consists of so many members." "A certain minister will baptize none but the children of Church members." Such phrases in a large part of the Christian community are applied only to *communicants*. They are found not merely among persons not accustomed to precision of language, but Ministers every where employ them with this exclusive application, and are supposed by their people to hold the doctrine which language so restricted teaches; while in all probability, were they asked whether baptized children are in the Church, or out of it, they would feel obliged to choose the former branch of the alternative. Now, if this language were *mere language*, we might be content with a mere phraseological correction. But it arises out of low and meagre views of the nature, design, effects and duties of baptism; it increases the poverty of the views which gave it birth; it tends to perpetuate evils in regard to the relative value of the two sacraments which the Church has need to get rid of as soon as possible—out of zeal for the solemnity and purity and restrictive privileges of the Lord's Supper, it goes to degrade the sister sacrament which we have no right to regard as of inferior solemnity or value, into a mere ceremony, of which little more can be said, than that it places children "*in a peculiar relation to the Church*"—while in what the peculiarity consists, if they are not members of the Church, it would puzzle any one satisfactorily to define.

The general doctrine that all baptized children are in fact members of the Church, was held by Dr. Dwight, late President of Yale College. He says:

"All persons are baptized not *in*, but *into* the name of the Father, the Son, and the Holy Ghost; that is, they are in this ordinance publicly and solemnly introduced into the family, and entitled in a peculiar manner to the name of God. Accordingly, they are called godly; Christians, spiritual; sons and daughters of God; and the children of God, throughout the Scriptures. And after commenting upon the phrase, εἰς τὸ ὄνομα, he adds, "several of these passages, also directly declare, that those who are baptized, are baptized into Christ; that is, into the Church, or body of Christ. At the same time, there is no other account given of this subject. Nor is there any thing in the ordinance of baptism, which in any manner, indicates, that adults, when baptized, are members of the Church; and that baptized infants are not members."

Much cavil has been uttered, and more has been thought, against that answer of our catechism, wherein a child baptized is said to have been made in baptism, "*a member of Christ, a child of God, and an inheritor of the kingdom of Heaven*." Is the language stronger than that of Dr. Dwight, in the above extract?

## QUESTIONS ON BAPTISM.

[From the Presbyterian.]

*Mr. Editor*—A minister of our Church in the South, in a late letter, asks the following questions :—"Ought not the younger members of a household of negro servants to be baptized by virtue of the faith of the master? One of the leading arguments in favor of infant baptism, as noticed in our Confession of Faith, is, that in the Abrahamic covenant, the infant members of the household of Abraham were to have the seal of that covenant applied to them. Does not this argument, in all its force, as well as every other argument by which we maintain that the children of believing parents have a right to the ordinance of baptism, apply to the sentiment, that negro servants ought to be baptized on the faith of their masters? There must be some hundreds of negroes belonging to the members of my Church; and in reference to whom I am bound to feel a tender concern. Would not their recognition as Church members in the ordinance of baptism, be a good means of leading masters to feel the importance of imparting to them religious instruction, as well as endeavoring to secure their attendance at the house of God? And would not such attention to the spiritual interest of the negroes at the South, be a very happy means of shutting the mouths of northern fanatics and abolitionists?"

To all the questions of this correspondent, in my opinion, a prompt and decisive answer in the affirmative ought to be returned. I have long thought that Pedobaptists greatly erred in not carrying out the principle involved in their leading doctrine relating to baptism, and thus failed of obtaining some very precious practical advantages of their own system. Every child, black or white, in a Christian community, ought to be baptized, who has either parents, who profess the true religion, or a master or guardian in whose family, or under whose care it is placed, and who may be willing to become responsible for its religious education. In the family of Abraham, all who were "bought with his money," as well as all who were "born in his house," were circumcised, and brought within the bond of the covenant. And it seems to me that every principle drawn from that fact, as well as every principle connected with household baptism, as stated in the new Testament, ought to be considered as binding every professing Christian, to bring, not only all his own children according to the flesh, but also all other children, residing in his family, and committed to his care, and dedicate them to God, with the fixed and solemn purpose, as far as he may be enabled, to "bring them up in the nurture and admonition of the Lord." Baptism is "a seal of the righteousness of faith;"—not the faith of the child, but of the parents. So it was in the case of circumcision; and so it is in the case of the New Testament ordinance, which comes in the room of circumcision.

Accordingly, the writer of these lines has again and again felt himself warranted in administering baptism to colored and black children, whose parents were profligate, but who lived in the families of professors of religion, who felt willing to bind themselves to bring them up, as far as possible, in a Christian manner. And it appears to him, that the nature



of the case, as well as the whole spirit of God's word, renders it not only lawful, but the bounden duty of every Christian head of a family, to adopt this course. That it is the duty of all such, faithfully to bring up every child committed to their care in a religious manner, it is presumed no one in his senses will deny; and if so, it may be demonstrated with equal clearness, that they are bound to bring all such within the bond of the covenant in God's own appointed way. To acknowledge the former, and neglect the latter, is to recognize one part of our duty, and to set at nought another, essentially connected with it, and equally binding.

What a benign influence would the faithful discharge of this duty exert, both on the master and the servant, if children were thus offered up to God. On the master, by increasing his sense of responsibility to these children; and by constraining him to attend with diligence to their instruction in divine things, to the suppression of vice and immorality in them, and to their introduction to all Christian privileges:—and on the children, by securing to them a more faithful Christian education; by binding them to the church of God, by introducing and cultivating a better spirit between them and their masters; and by thus promoting their temporal comfort, as well as their everlasting welfare.

Nor could any thing be better adapted to stop the mouths of fanatical abolitionists; to disarm their ferocity, and to give a practical refutation of many of their mis-statements and calumnies. If I could see this plan generally and faithfully adopted, I should see in it a most precious bow of promise for the whole southern country, in regard to masters and slaves. So true is it, that fidelity to his Christian profession on the part of every master and head of a family, is adapted to secure the purity, the order, and the happiness of all committed to his care, and to draw down the divine blessings on him and his household.

If, therefore, the writer of the letter whose queries have caused these remarks, could be prevailed upon with seriousness and diligence, to recommend to all his Church members the plan which he suggests, and endeavor to make its adoption general in the entire south, who can measure the blessings to which it might prove introductory? S. M.

#### RELIGIOUS VOWS.

The Sacraments and the ordinance of Confirmation are, in their very nature, religious vows, and in the offices for those rites in our Prayer Book, they are *formally such*, that is the implied vows are expressed in unequivocal terms. The objection to making these vows, which is most commonly urged, is very fairly stated, and its fallacy exposed, in the following extract from the "Protestant Episcopalian."

"See authority for such a duty in the 119th Psalm: 'I have sworn, and I will perform it, that I will keep thy righteous judgments.' Just and proper as is such allegiance, from the creature to the Creator, this language of the psalmist will at first, perhaps, affect many with a degree of consternation. It is an awful; is it not a presumptuous deed, to *swear* obedience to God? Shall we risk the adding of perjury to any transgression into which we may fall? Let us rather make our guilt as light as possible, they would argue, and since there is no man that liveth and

sinneth not, let us avoid an oath so inconsiderate. This would be the spontaneous judgment of many persons, who add caution to their virtue. And yet this is not the proper sentiment belonging to the case. For the notion of lightening guilt, though more praiseworthy than an unconcern for the magnitude and weight of that burden, must not be confounded with aspirations after innocence. This will immediately be seen, if a case of deeper than ordinary sin be presented. A person refuses to vow that he will not commit fraud in business; there can be no reason for the refusal, but his supposing that he will be tempted to be dishonest, and may yield to the temptation. The refusal of the vow, therefore, implies a want of decision in integrity. The same may be observed of any sin. Not to resolve against falsehood, or theft, or murder, is to leave the avenue to those crimes more open; and not to resolve against the lighter but daily follies of the world, is in effect to be undecided whether we will relinquish them, or remain voluntarily "lovers of pleasures more than lovers of God." The appearance, therefore, of moral principle, in declining an obligation like that named by the psalmist, is delusive. It is a mere calculation between less and greater sin. And neither the law of God, nor any pure system of human morals, acknowledges any virtue in him whose only care is to provide that his sins come short of enormity."

#### CHRISTIAN CHARITY.

*Messrs. Editors*—It is an excellent hint given by our Missionary Society, more it is a hint which comes from the highest wisdom, even from the holy Scriptures, that men should give, according to their means, as it is there expressed "as God hath prospered them." In the Apocryphal book of Tobit, we have the same suggestion "be merciful after thy power. If thou art rich, give plenteously. If thou hast little, give of that little." On this topic, and some others connected with the subject, the "British Critic" excellently remarks:—"It was convenient to level all subscriptions, and it prevented the necessity of sacrifice. It may have been right to call in the contributions of the poorer; but why was the scale lowered on the one side, yet not heightened on the other? Why, but because people dreaded to give offence, or to deter subscriptions, or to deprive themselves of the patronage of the great, if the contribution should cost them any thing; and so they have lowered the standard of charity of the country. As the giving what costs us something, strengthens the habits and the powers of charity, so that of giving to great objects that which costs us nothing, weakens it. Every annual guinea subscription from those whose daily income is thirty or one hundred, or even two or three hundred times as much (for there are such,) as their annual subscription, is a reproach to the system which we have adopted, and an injury to the donors. Men would not spontaneously have offered such pittance; they would have been ashamed of such offerings, had they not been taught to adopt a standard, which their better feelings would have rejected. We sweeten also the edge of our draught of charity, as if instead of being "marrow to the bones," it were gall and wormwood. We deck it out with bazaars, and balls, and music meetings, fearing not lest we should overlay it; we strive to outdo



each other in plans whereby to obtain the largest portion of money with the least portion of sacrifice; we hold it of less consequence *how* we obtain money, than *that* we obtain it: we increase luxuries to obtain charities; introduce a disease to further health; cozen people of their money and their reward too; and then boast ourselves of our charity, as if the charity of raising money were comparable to the want of charity in carelessness how we raise it, as if we might redeem our carelessness of men's souls by the money which we thus carelessly, and so sinfully, raise for men's bodily wants, as if the Almighty Father were like ourselves, and loved the money for its own sake, or for what it might produce, not for the cheerfulness of the giver; or as if we might parade before Him what was won by this carelessness of that which bears his image and superscription—the souls of men. These are the inventions of this age; they are the dregs of the decaying period; it is fertile, even to rankness, in devising new schemes of costless charity—bazaars, shilling or sixpenny subscriptions are its recent inventions; and it is of no long date, that people have learnt, that to eat, to drink, to dance, to assume fantastic characters, to listen to unmeaning music, to buy bubbles, or, if the bubbles be too costly, to gamble for them, are alms deeds, charity, and good works, if so be that out of the, in some cases, vast expenditure, some little streamlet escape through to feed one of our established charities. And for the sake of sums so raised, we are to blunt our consciousness that every thing bestowed in real charity is a free-will-offering, and solemn act of devotion to ALMIGHTY GOD, which we would have presented unto him by our merciful Intercessor, sprinkled with his blood."

#### WARDENS AND VESTRY.

[From the Chronicle of the Church.]

"Wardens are the *ecclesiastical*, Vestrymen, the *civil* officers of an ecclesiastical society: the former are supposed to represent the whole body of communicants attached to a particular congregation; the latter are the legal representatives of the whole body of individuals attached to the Ecclesiastical Society of a particular parish. Wardens *must* therefore, be communicants, Vestrymen *may* be chosen from among those who do not belong to the communion. It is the duty of the Wardens to oversee and attend to all the property, business, and rights of the communicants, as distinct from the Society. The Vestrymen are to have a like superintendence over things pertaining to the Society, as distinct from the Church."

#### CATECHISING.

"The complaint has frequently been made, (says the Presbyterian,) and with justice too, that the system of Union Questions, used in Sunday Schools, has led to the neglect of the Shorter Catechism." What a lesson is read to us here! The American Sunday School Union questions have crowded the Presbyterian Catechism out of the Presbyterian Sunday Schools. Are there no Episcopal Sunday Schools in which a similar effect has been produced by the same cause, in relation to the Catechism of the Church? Is not the duty of catechising the children

systematically neglected by some pastors? What can be thought of the Church character of a Sunday School from which the Catechism is wholly excluded, or of a people who find fault with the minister who catechises their children? Truly when our Presbyterian brethren are waking up to the importance of this duty, it is no proof of wisdom on the part of Churchmen to go to sleep over it.—*Prost. Episcopalian*.

#### A SHORT SERMON ON LONG ONES.

*Text*—"Be short"—*Cotton Mather*.—My friends, I have forty reasons against long sermons: but for the sake of brevity, I shall omit all but two. 1st. Long sermons seldom effect the object of preaching—the design of the preacher is to *convince, instruct, and persuade*. Now, to *CONVINCE*, it is not necessary to dig a channel to the understanding as long as the Erie canal—and generally, two good reasons clearly presented, and powerfully urged, will produce more conviction than twenty. To *INSTRUCT*—neither a whole system of theology, nor a world of allusion, nor a vocabulary of words, are necessary. To *IMPRESS*, it is not necessary to thunder long and loud—and to *PERSUADE*, the man who cannot be moved in *half* an hour, will not be *teazed* into submission in an hour and a half. So that all beyond a sermon is lost, and worse than lost: the lover of truth leaves the house of God with a weary body, a jaded mind, and a heavy heart, not because the preaching was not evangelical, or was inappropriate, but because of its *unreasonable length*. 2d. Long sermons drive not a few from the house of God. How often is the excuse made—"I would attend church, but—but—who can endure an endless sermon." Such an apology may indeed arise from an aversion of the heart to truth, but let the cause be removed, and this excuse at least will die. *Two remarks*.—1st. We see one reason why some ministers are so unsuccessful in their preaching. Were they to condense their thoughts, and urge them briefly, vividly and fervently, with the blessing of God, glorious results would follow. 2d. Let not ministers complain that hearers sleep, nor of inattention, when they take the very way to produce it.—*Lutheran Observer*.

#### POETRY.

FOR THE GOSPEL MESSENGER.

#### LINES,

*On relinquishing the study of Law, for that of Divinity.*

Farewell old tomes! of plodding brains the birth,—  
Each page great labor, little wisdom brings;  
Whose selfish learning is confined to earth,  
And narrows down the mind to worldly things:

Farewell! a nobler zeal my breast inspires,  
I leave you to your weary student's hands;—  
A holier flame, than thine, my bosom fires,  
The noblest cause my energy demands.



That cause, which our affections pure doth claim,  
Which spreads its heavenly influence abroad,  
Which brings salvation in the Saviour's name,  
Which leads us heavenward—the cause of God!

Ennobling work—which so exalts the mind!  
A work, for Angels fitter, than for me;—  
Bless'd Saviour! deign to guide me, where I'm blind—  
Accept the life I now devote to thee!

J. W. M.

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### HYMN ON OPENING A NEW CHURCH.

[SELECTED.]

"Holy be *this* as was the place  
To him of Padan-aram known;  
Where Abram's God reveal'd his face,  
And caught the pilgrim to the throne.

"Oh, how transporting was the glow  
That thrill'd his bosom, mix'd with fear!—  
'Lo! the eternal walks below,  
'The Highest tabernacles here!"

"Be our's when faith and hope grow dim,  
The glories which the Patriarch saw;  
And when we faint may we, like him,  
Fresh vigor from the vision draw!—

"Heaven's lightning hover'd o'er his head,  
And flash'd new splendors on his view,  
Break forth, oh Sun! and freely shed,  
Glad rays upon *our* Bethel too!"

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### RELIGIOUS INTELLIGENCE.

*Monthly Missionary Lecture.*—That for May was delivered on the second Thursday of the month instead of the appointed day, (the *first* Thursday,) in consequence of the late conflagration, which rendered the postponement expedient. The amount collected was only \$9—it would no doubt have been larger but for the circumstance named above.

*The Great Fire.*—Charleston has often suffered from fire, but no former calamity of this kind can be compared with the last. On a map of the city has been colored by an accurate hand the extent of every fire, and it appears that the ground now made vacant is at least twice as large a space as was made vacant by any former conflagration. It commenced at half past 8 o'clock on the evening of Friday, April 27th, and continued until about 9 o'clock on the morning of the following day, having destroyed five places of public worship, and more than one thousand other buildings, most of them dwellings and many of them stores: the land made vacant is, according to the computation of an Engineer, ninety-five acres. Two of our churches, St. Philip's and St. Stephen's, were in danger, the latter indeed was surrounded with the flames and is marked by them. Two of our Insurance Companies

will be rendered bankrupt by this calamity, and the proprietors of their stock, many of whom are widows and orphans, will thus greatly suffer. Thursday, May 3d, by appointment of the City Council, was observed as a day of fasting, humiliation and prayer. The Bishop was absent on an Episcopal visitation at the time of this "fast," but the following prayer set forth by him has since been used in our city churches.

"O merciful God and Heavenly Father, who hast taught us in thy holy word, that thou dost not willingly afflict or grieve the children of men, look with pity we beseech thee upon thy servants, now suffering under the heavy hand of thy late afflicting visitation. In wisdom and in righteousness, we know, O Lord, thou causest thy people to be troubled. In this great and desolating calamity, may they see and adore, and be humbled before thee, knowing that although clouds and darkness are around about thee, yet righteousness and judgment are ever the habitation of thy throne. And, O God, remember thy suffering people in mercy; sanctify thy fatherly correction to them; endue their souls with patience under their affliction and with resignation to thy blessed will. Comfort, O comfort, them gracious God with a sense of thy goodness, even in thy bitterest dispensations. Give to all degrees of men among them, the grace of a true humiliation of spirit—lift up thy countenance upon them, fortify them to endure what thou hast appointed for them—and give them peace through Jesus Christ our Lord—Amen."

*St. Philip's New Church.*—Service was held in this building (though in an unfinished state) for the first time on the fast day, (May 3d,) in order to accommodate the Methodist congregation (whose Church had been burned in the late fire) with the use of St. Philip's temporary Church. The Consecration of the New Church it is expected will take place so soon as it is finished. It is somewhat remarkable, that on the occasion of opening this temporary building for divine worship in May, 1835, it was remarked in the Sermon—"The gratuitous use of one of the Methodist Churches was kindly tendered to us (when our Church was burned.) The offer we accepted,—and as we can never forget the beneficial kindness, so I trust we shall be always ready to meet the obligation which it lays us under of making, as opportunity may offer, a suitable return." We deeply regret the loss which furnished us with the opportunity of making a return so remarkably "suitable."

*Female Episcopal Bible, Prayer Book and Tract Society.*—This useful institution is a participator in the loss from the late fire; the residence of the worthy Librarian having been burned, and with it, the Society's whole supply of Books and Tracts for distribution.

*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—The "Spirit of Missions" for May, contains the correspondence of Missionaries in Maine, Michigan, and Ohio. Now all these are Dioceses, and each one has its Bishop. Would it not be a better arrangement to collect what each can furnish for Missionary pur-



poses, and after paying the Missionaries in the Dioceses respectively, to send on the balance (if any there be) to, or to ask for the deficiency from, the General Society. The present arrangement is a circular operation, for first what is collected in the Diocese is sent to the General Treasury, and thence it comes back to the Diocese for the salary of the Missionary or Missionaries. Would it not be a good change in the Constitution of the Society, to provide that the amount collected in each Diocese should first be appropriated under the direction of its Ecclesiastical authority to its own Missionary wants, and the balance only transmitted to the Treasury of the General Society. We are glad to notice a great increase in the number of subscribers to the "Spirit of Missions." The amount reported is for Domestic Missions \$1,058, of which only \$10 from South-Carolina; for Foreign Missions \$2,674, of which \$1,010 from South-Carolina.

*Georgia.*—The sixteenth Annual Convention was held at Savannah, April 30 and May 1. Present six of the Clergy and five of the Laity. There are in this Diocese seven Clergymen. It was resolved "That this Convention do most earnestly commend to the several Parishes of the Diocese, the system of 'Church Offerings,' as the most easy and efficient method of raising pecuniary supplies for sustaining the Missionary and other benevolent operations of the Diocese: this Convention hereby declaring to them, at the same time, that there exists a necessity for much more liberal contributions to those interests, than have heretofore been made." In the report on the state of the Church it is stated—"The Society for the advancement of Christianity in Georgia, which heretofore has been charged with the Missionary interests of the Diocese, has been dissolved, and in lieu of it, a committee of the Convention has been instituted, to be hereafter appointed annually by that body, and to be charged not only with Missionary operations, but also with the Sunday Schools, and with the distribution of Bibles, Common Prayer Books and Tracts, within the Diocese. This is regarded by the committee as a highly important measure; its professed object being, to carry out in practice, the great general principle recently avowed by the Church, of the duty of the Church, in her ecclesiastical capacity and authority, to assume the direct care and supervision of Missions, as well as of all other benevolent operations." In a memorial to the House of Bishops, it is said—"The Church in this Diocese being yet disqualified, by the limited number of its Parishes and settled Clergymen, for electing a Bishop of its own, we have no resource but in making an appeal to your venerable body, for the supply of our need; and beg leave very respectfully to suggest the expediency of the appointment of a Bishop, in conformity with the provisions of Canon 2d. of 1835, whose jurisdiction shall embrace such of the South Western States and Territories as are not yet organized into Dioceses, and such others as may be disposed to place themselves under his Episcopal care, and contribute in a measure accordant with their several ability, to his support: reserving to themselves however at the same time, the right of *withdrawing*, or securing his services exclusively to themselves, whensoever either of them shall be qualified, according to the Canons, to elect a Bishop for

itself. If this our application should be favorably received, we hereby pledge ourselves for the annual amount of at least \$500, to be contributed towards the support of such Missionary Bishop, for the South-West, during the period of our connexion with him, as joint participants with others in his Episcopal ministrations."

*St. John's Church, Tallahassee.*—A letter from the Rector, printed in the Episcopal Recorder, says:—"It was consecrated on the 11th March. Our Church has been erected in times of danger and great difficulty. The building is Grecian, 60 by 40. The organ was built for \$1,200. It has a handsome portico in front. The interior is chaste and beautiful. The cost cannot be less than \$11,000, of which only \$440 was drawn from without the Territory. The consecration was followed by an adult baptism. Then came the confirmation, (to 15) and afterwards the holy communion. At Quincy, the Bishop confirmed one adult, and baptized five children. When the Church and school house shall stand side by side in our villages, may we exclaim 'the lines have fallen, &c.'"

*King's Chapel, (Boston.)*—In 1783, a Layman, (Mr. Freeman, who held Socinian principles,) was chosen Pastor by a few of the proprietors, who remained in the country and had been united with the Congregationalists, (who for several years had borrowed the use of the Chapel.) It appears then that an Episcopal Church must become a Congregational one, before it can be Unitarian. No Episcopal Church has ever yet become an Unitarian one.—*E. Recorder.*

*Education*—"The Church has not in her hands as much of the education of the youth of our communion as she ought to have." Such is the remark of the New-York Review when speaking of the Diocese of North Carolina, and the exertions of Bishop Ives to establish the Episcopal School at Raleigh in that State. The remark is very just, and though there is an increased attention on the part of Churchmen generally to this subject, yet it is to be feared there is too much indifference to it, especially in relation to schools designed for that large majority of our youth who are not intended for entering our colleges. In our primary and preparatory schools where the strongest because earliest, impressions are made, and where the principles and duties of the christian faith *ought to be* inculcated, it is desirable that such principles should be presented, to the young of our communion in harmony with the *Doctrines, usages and phraseology* of the Church. We do not mean to say that every teacher of a school is to be considered as employed or authorized to act as an expounder of scripture, but we suppose that it is right and proper, and a part of every parent's duty, to see that his child should be so placed for the attainment of his education as to enjoy the full advantage of those services which the Church provides, and to be kept familiar with the language of the Church. We therefore always say, "God speed," to those efforts which are put forth for the distinct instruction of young Episcopalians. We rejoice in the establishment of such schools as that now engaging the attention of Bishop Ives, and



that also for the tenderer sex so admirably set in operation by the Bishop of New-Jersey; nor do we forget the efforts of those other prelates who are urging onward the same cause in Vermont, Ohio and Tennessee. There are also many private establishments designed for the same end, we wish them prosperity. We shall no doubt be told all this is sectarianism and bigotry. It is very easy to call hard names and to insist that it is of little consequence whether the young have the advantages we have alluded to or not; but it is not so easy to show that those who have sworn at the Altar that they would teach their children as the Church had directed, to do their duty when they so place them that a different influence may be exerted upon them. The very best way under the good providence of God, for preventing the jealousies of sectarianism is for every denomination to adopt its own plans and prosecute them openly, fairly and honestly, and there is no department in which such a course is of more importance than that of early education.—*Utica Gos. Messenger.*

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*Public Education in Massachusetts.*—The first annual report of the Board of Education says:—"The fact that children have moral natures and social affections, and these in the most rapid state of development, is scarcely recognized. One page of the daily manual teaches the power of commas; another the spelling of words; another the rules of cadence and emphasis; but the pages are missing which teach the laws of forbearance under injury, of sympathy with misfortune, of impartiality in our judgments of men, of love and fidelity to truth; of the ever-during relations of men, in the domestic circle, in the organized government, and of stranger to stranger. How can it be expected that such cultivation will scatter seeds, so that in the language of scripture, '*instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree!*' If such be the general condition of the school, is it a matter of surprise, that we see lads and young men thickly springing up in the midst of us, who startle at the mispronunciation of a word, as though they were personally injured, but can hear volumes of profanity, unmoved; who put on arrogant airs of superior breeding, or sneer with contempt at a case of false spelling or grammar, but can witness spectacles of drunkenness in the streets with entire composure. Such elevation of the subordinate, such casting down of the supreme, in the education of children, is incompatible with all that is worthy to be called the prosperity of their manhood."—*S. S. Journal.*

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*Religious Instruction at the London University.*—After a discussion, which took place lately, it was decided that candidates for degrees in the arts, should be examined on the gospels and some of the elementary works on theology.

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*The Bible in Schools.*—The real defect of the common school systems of instruction of the country is, that they have no religious instruction. We are far from believing that the mere reading of the Bible in school supplies the whole defect, but it is something gained. It keeps open one great avenue for religion to enter the soul. It lets

in some sunshine of hope, that in educating the youthful mind for this world, it may not be wholly lost for the next.—*Prost. Episcopalian.*

*Sunday Schools abroad.*—Sunday Schools for all denominations, recognizing no distinct and fixed religious principles, are the demoralizing, and infidelizing pests of our towns and villages. In the copy book was an ornamental leaf with a Church inverted, and under, "Let every tub stand upon its own bottom." On another wood cut a representation of an all-seeing eye, surmounted with ornamental letters, "Few taxes: reduced rents," &c.—*London Christian Remembrancer.*

### Married,

By the Rev. Paul Trapier, on the 24th May, the Rev. PAUL TRAPIER KEITH, Rector of Prince George's, Winyaw, to ANNA, daughter of Dr. W. Wilkinson.

### Episcopal Act.

#### ORDINATION,

*By the Right Rev. Dr. Bowen, of the Diocese of South-Carolina.*—On Friday, the 25th May, 1838, in St. Stephen's Chapel, Charleston. Mr. ROBERT T. HOWARD was admitted to the Order of Deacons. Present, Rev. Dr. Gadsden, Rev. P. Trapier, Rev. Mr. Kaufman, and Rev. P. J. Shand.

*Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*—The Treasurer reports \$50 received from Colin Campbell, Esq. to constitute him a life member.

The following sums have been received since January 1st, 1838, for the Fund, subject to the Bishop's discretionary disposal, in aid of Missions in South-Carolina, viz:

From St. Paul's Church, Radcliffeborough, by the Rev. Mr. Hanckel,	\$102 65
From Miss M. D. Bacot, Treas'r. St. Philip's <del>Protestant</del> Missionary Association,	3 25
From Miss M. D. Bacot, do. do. do. do.	4 37½
From Rev. Dr. Gadsden, being from Church Offerings at St. Philip's Church,	24 37½
From Claremont Church,	55 37½
From St. Stephen's Chapel, part of Church Offerings, by Rev. Mr. Trapier,	29 25
From Rev. Mr. Delavaux, part of Church Offerings of St. Bartholomews' Church in winter,	5 50
From Rev. Mr. Hanckel, from Church Offerings of St. Paul's Church,	23 75
	<hr/> \$246 56½

### CALENDAR FOR JUNE.

3. Whitsunday.	6. }
4. Whitsun Monday.	8. } <i>Ember-Days.</i>
5. Whitsun Tuesday.—Anniversary of the P. E. Sunday Schools in Charleston.	9. }
Anniversary of the "Episcopal Female Bible, Prayer Book and Tract Society."	10. Trinity Sunday.
	11. St. Barnabas.
	17. 1st Sunday after Trinity.
	24. 2d Sunday after Trinity, and Nativity of St. John the Baptist.
	24. St. Peter.

### ERRATA.

Page 85, line 14 from end, for "or," read as.  
Page 89, line 22 from top, dele "and."